
THE
Arminian Magazine,

For FEBRUARY 1789.

An ACCOUNT of the SYNOD of DORT:

*Extracted from Gerard Brandt's History of the Reformation
in the Low-Countries.*

[Continued from page 25.]

DECEMBER 13, 1618, *Episcopus* read a writing, which contained the opinion of the Remonstrants about the first point, viz. Predestination.

December 14. The assembly ordered them to prepare for the next session, what they had to propose upon the four other points.

December 15, *Abraham Scultet*, professor of divinity at *Heidelberg*, made a discourse upon the cxxiid psalm, and spoke a great deal about the *peace of brethren* among those, who breathed nothing but war.

December 17. The Remonstrants presented their doctrine about the four other points.

December 18. *Lydius* preached violently against the Innovators, who calumniated the church, to make her doctrine odious. He said, they were of the race of *Ham*, who laid open the nakedness of his father.

December 19. The church of *Kampen* brought complaints to the synod against the Remonstrant ministers of that town.

December 20. The synod acquainted the Remonstrants, that *they should declare their opinions, not as far as they should think*

think it necessary, but as far as the assembly should think it fit. Polyander said, if the Remonstrants were allowed to follow the method proposed by them, they would make the doctrine of the Reformed odious, and the good cause would be exposed to great danger.

December 21. The Remonstrants presented their remarks upon the confession of faith.

December 27. The moderator declared to the Remonstrants, that the synod allowed them only to defend their doctrine, and not to explain it as they should think fit. *Episcopus* answered, that the Remonstrants could not accept of those terms, without acting against their conscience. The moderator replied, the synod would not permit, that the doctrine of the Reformed should be confuted. *Episcopus* said, the Remonstrants could not acknowledge, That GOD has condemned the greatest part of mankind by an eternal and irrevocable decree, only with a design to shew his severity and power. Mr. Hales says, that *Gomarus*, perceiving that he was particularly concerned, told the synod, "No body maintains, that GOD has *absolutely* condemned men without regard to sin; but as he has decreed the end, he has also decreed the means; that is, *as GOD has predestinated man to death, he has also predestinated him to sin.*" Mr. Hales adds, that upon this occasion, *Gomarus* imitated the country-tinkers, who *make two holes when they stop one.*

The same day, the Remonstrants were ordered to obey, upon pain of being punished at the discretion of the magistrate. But they persisted in their resolution.

December 28. They sent a letter to the synod, in which they alledged the reasons why they could not obey that assembly. *Episcopus* declared, that it was reasonable the Remonstrants should explain and defend their doctrine, not as far as the synod should think fit, but as far as they themselves should think it necessary. Whereupon most of the members of the synod broke out into laughter. After a long dispute, the fifteen Remonstrants declared, that they could not obey the synod with a good conscience. They were then ordered not to depart the town without leave.

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The same day, it was resolved to soften the decree of the synod.

December 29. The Remonstrants desired still that they might explain their sentiments, as far as they saw necessary. The *Dutch* divines expressed, upon this occasion, the contempt they had for them. And they were asked again, whether they would follow the method prescribed by the assembly? They answered, that they could not submit to it. It was then agreed to send three commissioners, and two * ministers, to the States-General, to inform them of the disobedience of the Remonstrants: and they were ordered again not to go out of town without leave.

December 31. *Polyander* preached upon these words of the prophet *Isaiah*, chap. lii. verse 7. *How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace!* The president, after he had given thanks to that professor, said, he did not doubt that the synod was directed by the Spirit of GOD, especially by reason of many learned and pious sermons lately preached in it.

The session of *January 2*, 1619, contains nothing that deserves our notice.

January 3. The resolution of the States-General about the synod, was read in this session. It imported, “ that the “ States, having heard the report of the lay and ecclesiastical “ deputies, approved all the decrees, which had been made “ concerning the affair of the Remonstrants. That the “ States declared, the Remonstrants were obliged to submit “ to those decrees, and that it should be required from them “ to submit to the like decrees for the time to come. That “ if they persisted in their disobedience, they should incur “ not only the censures of the church, but also those of the “ state. That if they continued in the same disobedience, “ their opinions should be examined according to the Word “ of GOD; and that the said Remonstrants should stay in “ town, and not go out of it, without express leave from “ the commissioners in writing.

After the reading of that resolution, the moderator undertook to examine the Remonstrants. They declared that

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* The assessor *Faukelius*, and secretary *Damman*.

they could not, with a good conscience, treat with the synod, but upon the terms mentioned in their last answer,

The Remonstrants being withdrawn, the moderator made a prayer, in which he inveighed against their obstinacy. He said, the Remonstrants did not act by a principle of conscience, but with worldly views; and he prayed GOD to discover and confound their designs.

January 4. A Remonstrant minister observing, that the preachers had compared those of his party to *Ham*, who laid open the nakedness of his father; added, "that those preachers were like *Shem* and *Japheth*, who endeavoured to cover that nakedness, but did it backward, and very awkwardly."

The synod began to extract several propositions out of the books of the Remonstrants. The six following sessions afford nothing material.

January 11. The Remonstrants were asked again several questions, and exhorted to submit to the synod.

January 12. There was on this day a private conference between the commissioners and the Remonstrant ministers.

January 14. The commissioners made a large report to the synod of what passed in that conference, and said, that the Remonstrants persisted in their disobedience. The moderator asked them, whether they would obey the orders of the synod without any stipulation? *Episcopus* answered, *We have prepared an answer in writing, and desire it may be read, and then delivered to the synod.* The moderator said, *Answer peremptorily, Yes, or No.* *Episcopus* replied, *such an answer is to be found in the memorial which we have all subscribed.* The commissioners and the moderator insisted still, that the Remonstrants should answer yes, or no. *Episcopus* said, "It is a strange thing, that we cannot obtain, in a free synod, such a small favour, as that of reading our answer! Such a thing was never denied." At last the commissioners permitted the Remonstrants to deliver that memorial. The latter desired leave to read it all, or at least the preamble. Which being denied, they presented their memorial; and then they were ordered to withdraw.

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Soon after they were called in; and the moderator asked them, whether they adhered still to the answer contained in their memorial, and expressed in these words: "We have been ordered to submit to the resolutions of the synod; but we have frequently declared that we could not do it with a good conscience. Nay, we have shewed at large, that the orders of the synod were inconsistent with justice, and that the assembly required from us things contrary to the will of GOD. We are still of the same mind." All the Remonstrants declared they adhered still to that answer. The moderator ordered them to rise, and sign it at his table. *Episcopus* said, *Let that writing be brought to us, and we shall subscribe it.* The moderator required still from the Remonstrants, that they should rise, to put their hands to it. *Episcopus* obeyed. But the moderator perceiving that many members did not approve the Remonstrants should be used with so much haughtiness, ordered the paper to be brought to their table, where they subscribed it sitting. Afterwards, he said,

"You do not deserve that the synod should keep any longer correspondence with you. Wherefore they dismiss you; and when they desire you should appear again, they will give you notice of it. You must also know, that since your obstinacy has appeared by opposing the resolutions of the synod, care will be taken to acquaint all Christendom with it; and you will see that the church does not want spiritual arms to punish you. A just sentence shall be inflicted upon you; and the synod will shew the equity of it in all christian countries. I dismiss you therefore in the name of the lords commissioners and of the synod. Be gone."

The Remonstrants rose, and went out of the assembly. *Episcopus* said, as he went out, *Let GOD judge between the synod and us concerning the craft, the deceits, and lies laid to our charge.*

Thus the fifteen Remonstrants were expelled the synod. It appears by the discourse of the moderator, that a divine at the head of an ecclesiastical assembly, may give up himself

self to an unchristian warmth. This was not approved by many deputies of the foreign countries, nor even by some of the *United Provinces*. They were offended at the violent anger of the moderator, who often spoke false Latin in the heat of his zeal.

Mr. *Hales* writ to the *English* ambassador, "The foreign divines believed, the Remonstrants had been used with great partiality. It was proposed, *says he*, that the whole synod should judge of the conduct of the Remonstrants; and yet, when any question was proposed, if some foreign divines spoke in favour of the Remonstrants, the *Dutch* opposed them with all their might, having little regard for the judgment of the foreign divines, unless they sided with them."

Balcanqual, the *Scotch* deputy, writ to the same ambassador in the following words: "As for the expulsion of the Remonstrants, I wish I could say, without offending any body, that it was a strange proceeding, and that the synod was very much in the wrong." The same divine says, in another place: "After having gathered the votes of a small part of the synod, the Remonstrants were called in, and ordered to go away by a most violent speech. I confess, I am very uneasy, whenever I think of it. For, if the Remonstrants should say, that the moderator has passed a sentence, which is not the sentence of the synod, they would speak nothing but truth. For, the third part of the votes were not gathered, and consequently a just sentence could not be drawn up: besides, it was not written down, and approved by the synod. The injurious words of that sentence were not the result of any vote; and none but one member spoke some of those words. You rightly condemn that speech; and your censure upon it ought to be respected."

Lewis Crocius, professor of divinity at *Bremen*, spoke the next day in the following manner: "I have observed that the moderator grew too warm upon this occasion, and that some hard words escaped him, which it were to be wished he had avoided. More circumspection should have

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“ been used in an affair of such great importance. The
“ synod should have been consulted about it, and a form of
“ dismissal prepared to be pronounced in the name of the
“ assembly, and recorded. By that means, the synod would
“ not have been reproached on account of the severity of
“ the president. It had been more glorious for the synod,
“ to act with less passion.”

The Remonstrants complained, that they had been expelled for refusing to be judged by their adversaries, and to acknowledge that they had a right to prescribe to them how and when they should speak, or be silent, in defending their own cause. They said it was no new thing, to avoid the decisions of a partial synod: that many doctors of the church, both among the ancients and the moderns, had refused to appear before such assemblies, or went away, when they perceived that their enemies were to be their judges; that for the same reason, the Protestants would not submit to the judgment of the council of *Trent*. They added, that in all civil courts, a suspicion of partiality was one of the main reasons to except against a judge. They complained particularly of the moderator, who always interrupted them, when he thought it convenient, or ordered them to be silent, or to withdraw, that he might say what he pleased, without fearing to be convicted.

In the session of the same day, *January 14*, 1619, after having expelled the Remonstrants, the assembly resolved to get copies of the explication of the first article, which they had presented in the morning, that all the members of the synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonstrants, were removed.

The same day they continued to gather the opinions of the members of the synod about the method of examining the *five points*; and it was resolved to prepare a decree upon this head, that the assembly might examine and approve it.

January 16. The moderator proposed several things, to explain the second article. A form was produced, about

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the manner of examining the doctrine of the Remonstrants: it was approved by a majority of votes.

January 17. *Sibbrand Lubbert*, professor at *Franecker*, began the examination of the *five points*. He spoke of GOD's decrees, and endeavoured to confute the sense which the Remonstrants put upon some passages in scripture.

January 18. *Gomar* explained the words *to elect, election, elect*.

January 21. The resolution of the States-General was read, in which they approved the proceedings of the synod from the first day of January.

The same day the Remonstrants sent to the synod a memorial, which was read by the moderator and some other divines: but was not communicated to the assembly. They shewed how they had been used by the synod, who had incensed against them the supreme powers, the foreign divines, and the commissioners of the States. They maintained, that the synod never designed to grant them the liberty necessary to defend their cause; and that they had been treated with great partiality and injustice, especially when they were dismissed in such a rude manner.

January 22. The synod met privately in the evening, to discourse of some articles, about which the members were not agreed among themselves.

The next day, the foreign divines met at the lodgings of the bishop of *Landaff*.

It was then that every foreign divine had his task given him, to examine the five points. *Balcanqual* writ to the *English* ambassador, that there was in this respect a great confusion in the proceedings of the synod; that the assembly knew nothing of the method of referring matters to a committee, in order to be reported to the synod, who should approve or reject them, as is practised in all councils; that matters were immediately communicated to the synod; which was the reason why there were as many opinions as members; lastly, that the *Dutch* divines were so prepossessed against the Remonstrants, that the moderation of the foreigners was not acceptable to them.

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The leaders of the synod found themselves very much perplexed, because several foreign divines were not satisfied with their conduct. Those divines complained, that the Remonstrants were confuted in their absence, though they were still in town, and had offered to explain their doctrine, upon condition that they should be allowed a reasonable liberty. The deputies of the *United Provinces* were sensible they could not easily justify themselves in that respect. But what could they do? It was dangerous to take new measures, lest the authority of the synod should be depreciated: and therefore they did not think proper to recall the Remonstrants. However, to satisfy the foreigners, it was agreed to allow the Remonstrants a little more liberty. The commissioners sent for them the 23d of January, and the president told them, that though they were excluded from the synod, yet the commissioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpose.

The Remonstrants were agreeably surprized at such a proposal, and gladly accepted the offer. It was believed, that the commissioners made that step against the will of the leaders of the synod.

January 24. Polyander and Walæus explained some passages of scripture, which the Reformed used to alledge against the Remonstrants.

January 25. Goclenius, professor of philosophy at *Marpurg*, endeavoured to confute the Remonstrants. He was asked why he did not explain himself more clearly, since he had always approved *Melancthon's* opinion, which came very near that of the Remonstrants? And why he sided with those who condemned that doctrine? He answered, he knew the prince and the states would have it so: and he added, *Et nos habemus hic bonum vinum: Besides we have here excellent wine.* Indeed the fumes of it made him sleep frequently in the synod.

The Remonstrants sent a memorial to the States-General, and a letter to prince *Maurice*, to justify their conduct in the synod. Those two pieces were not answered.

January

January 28. *Abraham Scultet* spoke about the certainty of election: he maintained, that it was necessary that every body should be sure of his salvation. At the end of his discourse, he exhorted the commissioners to suffer no longer the abominations of the Remonstrants in the United Provinces.

January 29. *Altingius* maintained, "that GOD has reprobated whom he pleases, according to his mere will, without any regard to sin; that those sins, which have followed that reprobation, are the fruits of it; that GOD is nevertheless holy; and that we ought to cry out, as the cherubim do: *GOD is holy, though he reprobates men; GOD is holy, though he blinds them; GOD is holy, though he hardens them.*"

[To be continued.] 101

The Examination of TILLENUS before the Triers; in order to his intended settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

[Wrote by one who was present at the Synod of Dort.]

THE PREFATORY EPISTLE.

MY dear friend, these papers come to your hands, to give you assurance, that my late discourses upon the subjects here treated of, were in good earnest. Whatever it was that occasioned my present conceptions, nothing hath had a greater hand in it, than your passionate opposition. For I am weary of debates by word of mouth, wherein men of much prejudice grow so hot and transported, that instead of solid arguments and sober reason, they can levy no other forces but froth and choler to assist them. That I may no more endanger making the least flaw in that dear friendship, that hath grown up to so great a height betwixt us; I have resolved to take this calmer course to give an account of some grounds of my present persuasion. Perhaps they may some time find your affections so quiet, and your under-

understanding so well awakened, that these truths may make a better impression than hitherto they have done upon you. And because I remember (in some heat) you have thrown some things upon me, (which were not so much faults in me, as prejudice in you) I shall briefly wipe them off, that you may have the less objection to fright you from a further inquiry into the articles under question.

I beseech you, in the first place, upbraid me no more with the errors of my education; because the greater my prejudices were against these doctrines, the greater you ought to conclude the light to be, which hath induced me to embrace them, against all the charms of interest, wherewith the world tempts us to the contrary.

Inconstancy (one of your other charges) I confess is sometimes culpable: but not always. Our happiness, that will be unchangeable, commenceth in a change; and it is our duty to turn from *darkness to light*, though we be called inconstant for it. We were not born with our eyes open; neither shall we ever see far, if we look no further than that prospect, which some few admired writers have set before us. We have a dawning first; but the progress of our light holds a proportion with the sedulity of our studies. We are never too old to learn in Christ's school. But the great scandal, you say, is, to profess myself a disciple to such masters. What masters do you mean? I call no man master on earth (in this sense) nor ever will give any so great a dominion over my faith, as to swear allegiance to his doctrines. But yet I know it is a duty to march after the standard of truth, what hand soever carries it before us. And who do you think were the bearers of it? If you inquire into their learning, (even their adversaries being judges) they were as lights shining in the midst of a crooked and perverse nation, *Phil. ii. 15.* And if you examine their lives, they were blameless and harmless, as becomes the sons of GOD; not more polite in their intellectuals, than unproveable in their morals. And they have declared their virtues as well in a way of passive obedience as active. What professors were ever more constant and cheerful in their sufferings for the Word
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of GOD, and for the testimony which they held, as the truth is in Jesus, *Ephes. iv. 21.* They have been banished, imprisoned, &c. Infomuch that one of them bespeaks his fellow-soldiers in this conflict, after this manner, * *Vos societatis nostræ decorum ac lumina, &c.* "You the lights and glory of our society, whose bonds are famous throughout the whole christian world, whose invincible patience hath given proof to your very adversaries, and all the world besides, that the Remonstrants value their conscience, above all things whatsoever. March on with me, saith he, to the mark, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Cor. vi. 8, 9, 10."

But you object, These tenets are not agreeable to the doctrine of St. *Augustine*. St. *Augustine* must give us leave to depart from him, where he takes leave to depart from all that went before him, and from himself also. For it is observed, that he changed his batteries, as he changed his enemies, and employed other principles against the *Pelagians*, than those he used in combating the *Manichees*; and from the variety of his opinions in these points it proceeds, that his followers express themselves in such different terms, that though taught in the same school, and of the same master, yet they seem not to have learnt the same lesson. And yet we must not deny, that St. *Augustine* might have confuted the *Pelagians* sufficiently, and yet have omitted the way of predestination. And yet the doctrine of predestination, as it is handled by *Gomarus* and his friends, differs much from that of St. *Augustine*, and lays down many things which *Augustine* would by no means grant. And therefore your objection, that these *tenets* are against the doctrine of the synod of *Dort*, is of no value, for besides their dissent from all the ancients, and from St. *Augustine* himself, the manner of their proceedings against the Remonstrants was enough to beget an aversion to their doctrine.

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* Apolog. pro Confess. in Præfat. ad finem.

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Tilenus, who was present there, an eye and ear-witness of those transactions, could discover something: but he spares you. And yet he cannot but tell you, that the many pitiful shifts, and thin distinctions and horrid expressions, which he observed to be frequently made use of, by persons of that persuasion, have contributed very much to the rectifying of his judgment. Would it not startle a man, that were well in his wits, to consider that opinion so stily maintained by *Piscator*, *Maccovius*, and divers others, That GOD hath so predetermined the will of every man to every action, that he cannot possibly *do any more good than he doth, nor omit more evil than he omitteth*? What sad inferences may be drawn, and properly enough, from this doctrine? Will it not (in the consequence of it) take off the wheels of duty, and furnish the careless with an excuse, and lay all sin at the door of the most *Holy* GOD? Some of you, indeed, to decline the *odium* of this assertion, tell us the quite contrary, and affirm roundly, that men may do more good, and commit less evil, if they will. But (see the fallacy!) they hold withal, that the decree of GOD hath made it *impossible* for them to will either. You may as well say, that a dog can fly, and a horse become an excellent philosopher, if they *will*. You cannot but take notice, when you are treating of these points, how your doctrines and uses interfere; and when it hath cost you much noise and sweat to confute, what you account an error in the doctrine, how you are fain to quote the very same opinion to help you, at a dead lift, in your exhortation. You deliver it for sound DIVINITY, that Christ died only for a *few*, and yet vehemently urge *all* men to believe in him, which they cannot rationally do, unless they be persuaded of the contrary. Have you not heard the preacher inveigh against *apostacy*, and yet almost in the same breath tell his *audience*, the *elect* can never fall away, and the *rest* never stood? One while you cry, *O Βαθος!* *O the depth!* and declaim against prying into GOD's secrets; and anon you are as definitive, as if you had been of GOD's *counsel*; and seem to be angry that others should pretend to have as good a *key* to open that *cabinet*, as yourselves.

selves. You ascribe much to GOD's *omniscience*, and yet you will not allow him to see *future* events, but by the perspectives and *optics* of such decrees as yourselves fancy him to have made to that purpose. You set up his *sovereignty*, to confront his *justice* and *mercy*; and think you much honour him, in assigning him a power to *command perjury, lying, blasphemy*, and a prerogative to *cast poor innocent babes into hell-torments*. What think you of that passage, which an honest ear-witness told me from the mouth of one of your brethren, *That GOD deals by reprobates, as the rat-catcher does by those vermin, who stops up all their avenues and passages, and then hunts them with his dogs, that he may provoke them to fly in his face?* Do such expressions become the pulpit, or that reverence which should govern our thoughts, when we speak of the Divine Majesty?

But this is one of your excellent artifices, to save the justice of GOD's decree of reprobation; and because you dishonour him in the *first* act of it, [the *præterition* of those forlorn wretches, without any respect to sin,] you think to make him amends in the *latter* by saying, *He necessitates them to sin, that he may seem not to condemn them without justice*. You say his wisdom hath contrived it, his will decreed it, and his power brings it to pass insuperably. I know you will shift this off, by saying, that the reprobates sin *voluntarily*. But will this plea more alleviate, or aggravate the cruelty? A holy man could say, *it is better to be in hell without sin, than in heaven with it*. If a man be cast into gaol without fault, he carries the comfort of a good conscience to help to bear the burden of his durance: but when his judge contrives to draw him into some crime, that the guilt and remorse of his own conscience may make an accession to his misery, this leaves him nothing to reflect upon to mitigate his torments. I pray, by whose decree comes it to pass, that the soul of the reprobate is polluted at the first? Their first sin comes to them by *imputation*, and that draws all the rest after it by an invincible necessity. Upon which account, GOD would have been less severe, if he had cast them into hell innocent, and *without any sin* at all,

as you say, he *cast them off*, or *past them by*, at first, without any *respect* at all to it.

But you have one *reserve*, by which you are confident, after all these foils, to win the field at last. You say GOD's decrees could be no other than they are: for the decrees of GOD are GOD himself; and therefore to make a *conditional* decree were to make a *conditional* GOD; and if *election* or *reprobation* could have respect to any *qualifications* in their objects, this would amount to a denial of GOD's *independency*. And having resolved justification to be an *immanent* act of GOD, and consequently *GOD himself*: it follows, from the same principle, that it must be from all eternity, and that men's sins are remitted before they be committed; and that it is as impossible for all the most horrid sins in the world, to cause any *interruption* of a man's justification, as for Almighty GOD to become *mutable* in his nature; that faith serves not as a condition to *qualify* us for our actual justification before GOD, but only for a *mean* to procure the *sense* and *feeling* thereof in ourselves. These opinions unavoidably follow from *that* one position, which you think as certain, as if you found it, in so many words, in the gospel. But that the very foundation, upon which you build so many gross errors, is itself *unsound*, you may learn from your own *Gomarus*, who was once of that opinion with you; but, being afterwards awakened to a more mature judgment in this point, hath left arguments enough in his writings to confute you.

In the mean time, if there be in any word of this address, more asperity than I ought to use, I desire you to pardon it, for the sake of GOD's honour, which I am zealous to vindicate from that foul impeachment. *Nevertheless*, to conclude with the words of the great apostle, *Whereunto we have already attained, let us walk by the same rule, let us mind the same thing. Endeavouring to keep the unity of the spirit in the bond of peace. Phil. iii. 16. Eph. iv. 3.* I have two things, which I must yet beg of you upon the score of our old friendship, the continuance of your affection, and your
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prayers ; which I assure you, how freely soever you lay them out, shall not be cast away upon

S I R,

Your true and faithful friend,

N. N.

*The EXAMINATION of TILENUS before the Triers
in Eutopia.*

THE TRIERS.

Dr. ABSOLUTE, *Chairman.*

Mr. FATALITY.	Dr. CONFIDENCE.
Mr. PRÆTERITION.	Dr. DUBIOUS.
Mr. FRI-BABE.	Mr. MEANWELL.
Dr. DAM-MAN.	Mr. SIMULANS.
Mr. NARROW-GRACE.	Mr. TAKE-O'TRUST.
Mr. EFFICAX.	Mr. KNOW-LITTLE.
Mr. INDEFECTIBLE.	Mr. IMPERTINENT.

The clerk examined TILENUS, a well-wisher to some tenets of the Remonstrants, and by fiction of person.

1. INFIDELIS, *an unbelieving person.*
2. CARNALIS, *a carnal, prophane person.*
3. TEPIDUS, *a lukewarm, slothful person.*
4. TENTATUS, *an afflicted, despairing person.*

The commissioners being all sat, and *Tilenus* presenting himself (with a certificate and a legal presentation) before them, the chairman addressed his speech as followeth.

Dr. *Absolute.* **T**HE great prudence and piety of the governors of this commonwealth, have been pleased (out of an ardent zeal to GOD's glory) to think upon a course how their dominions may be made happy in the settlement of an able and godly ministry among them ; for which purpose they have appointed commissioners to examine the gifts of all such as shall be employed in the office
of

of public preaching. And seeing you have addressed yourself to us for our approbation, in order to your establishment, in that office, we hope you understand the nature and weight thereof. You are to be a pastor, not of beasts, but of reasonable creatures, framed after GOD's own image, and purchased with his blood. Having undertaken this charge, it is incumbent upon you to watch for those souls under your inspection, as one that must give an account. And that we may not be found betrayers of the great trust reposed in us, we must receive some satisfaction how you stand qualified for the carrying on so great a work. And because it is to be suspected, that he who is not sensible of the work of grace in himself, will not be very zealous in his endeavours to procure it in others; let us be informed in the first place, what assurance you have, that you are in a state of grace?

Tilenus. Sir, I trust you shall find, that I am no reprobate.

Dr. Confidence. Methinks you speak very doubtfully?

Tilenus. Sir, I humbly conceive it becomes not me to be too confident, when the modesty of the great apostle was content with the same expression which I used. *2 Cor. xiii. 6.* And, blessed be GOD! the piety of my parents took an early care that I should not be alienated from him through the allurements of the world, for want of a religious education; and from a child having been acquainted (as *Timothy* was) with the holy scriptures, *which are able to make us wise unto salvation, through faith which is in Christ Jesus; herein I have exercised myself, through the assistance of his grace, to have always a conscience void of offence towards GOD and towards man.*

Mr. Narrow-grace. You speak as if regeneration came by nature and education.

Tilenus. No, Sir; to say regeneration comes by nature, were a contradiction.

Mr. Efficax. Do you think the grace of conversion is *refusable*? The apostle tells you, that GOD exerts and putteth forth a power for the conversion of a sinner, *equal to that, which*

which he wrought in Christ, when he raised him from the dead. Ephes. i. 20. And indeed there is a necessity of such a power for the accomplishment of this work ; because the sinner is as a dead person ; *dead in trespasses and sins.* Ephes. ii. 1.

Tilenus. Metaphors never make solid arguments. Sinners are like dead men : but no like is the same. If they were absolutely dead, then it were impossible for them to make any resistance at all to the least dispensation of grace. Resistance implies re-action : but the dead have no power at all to act : and yet it is acknowledged that the sinner hath a power to resist, and doth actually resist ; therefore man is not dead in every sense. We find him sometimes resembled to one asleep, *Ephes. v. 14.* so that you cannot infer the conclusion desired, from such figurative expressions.

Mr. Impertinent. It is said of those that disputed with Stephen, *Acts vi. 10.* that *they were not able to resist the wisdom and spirit by which he spake.*

Tilenus. He speaks of that conviction, which the force of his arguments (dictated to him by the Holy Spirit) made upon their understandings, so that they were not able to answer him in disputation : but he speaks not of any irresistible impression that the Divine grace made upon their wills ; for there was no such effect wrought in them, as appears in the following verses, but rather the contrary, as you may conclude from St. Stephen's words, *Acts vii. 51. Ye do always resist the Holy Ghost.*

[To be continued.] *to Page 110*

SERMON

SERMON II.

On 1 JOHN V. 21,

Little children, keep yourselves from idols.

1. **T**HERE are two words that occur several times in this epistle, *παιδιά* and *τιτνια*, both of which our translators render by the same expression, *little children*. But their meaning is very different. The former is very properly rendered *little children*; for it means, *babes in Christ*, those that have lately tasted of his love, and are as yet weak and unestablished therein. The latter might with more propriety be rendered, *beloved children*; as it does not denote any more than the affection of the speaker to those whom he had begotten in the Lord.

2. An ancient historian relates, that when the apostle was so enfeebled by age as not to be able to preach, he was frequently brought into the congregation in his chair, and just uttered, "Beloved children, love one another." He could not have given a more important advice. And equally important is this which lies before us; equally necessary for every part of the church of Christ. *Beloved children, keep yourselves from idols.*

3. Indeed there is a close connexion between them: one cannot subsist without the other. As there is no firm foundation for the love of our brethren, except the love of GOD, so there is no possibility of loving GOD, except we *keep ourselves from idols*.

But what are the *idols* of which the apostle speaks? This is the first thing to be considered. We may then, in the second place inquire, how shall we keep ourselves from them?

I. 1. We are first to consider, What are the idols of which the apostle speaks? I do not conceive him to mean, at least not principally, the idols that were worshipped by the heathens. They to whom he was writing, whether they had been Jews or heathens, were not in much danger from these.

these. There is no probability, that the Jews, now converted, had ever been guilty of worshipping them : as deeply given to this gross idolatry as the Israelites had been for many ages, they were hardly ever entangled therein, after their return from the *Babylonish* captivity. From that period the whole body of the Jews had shewn a constant, deep abhorrence of it : and the heathens, after they had once turned to the living GOD, had their former idols in the utmost detestation. They abhorred to touch the unclean thing ; yea, they chose to lay down their lives, rather than return to the worship of those gods, whom they now knew to be devils.

2. Neither can we reasonably suppose, that he speaks of those idols, that are now worshipped in the church of *Rome* ; whether angels, or the souls of departed saints, or images of gold, silver, wood or stone. None of these idols were known in the Christian church, till some centuries after the time of the apostles. Once indeed, St. *John* himself fell down to worship before the face of an angel that spake unto him ; probably mistaking him, from his glorious appearance, for the Great Angel of the Covenant. But the strong reproof of the angel, which immediately followed, secured the christians from imitating that bad example. *See thou do it not : as glorious as I may appear, I am not thy master. I am thy fellow-servant, and of thy brethren the prophets : worship GOD.* Rev. xxii. 9.

3. Setting then Pagan and Romish idols aside, what are those of which we are here warned by the apostle ? The preceding words shew us the meaning of these. *This is the true GOD* ; the end of all the souls he has made ; the centre of all created spirits : *and eternal life*, the only foundation of present as well as eternal happiness. To him therefore alone our heart is due. And he cannot, he will not quit his claim, or consent to its being given to any other. He is continually saying to every child of man, *My son, give me thy heart !* And to give our heart to any other is plain idolatry. Accordingly whatever takes our heart from him, or shares it with him, is an idol : or, in other words, whatever we seek happiness in, independent of GOD.

4. Take

4. Take an instance that occurs almost every day. A person who has been long involved in the world, surrounded and fatigued with abundance of business, having at length acquired an easy fortune, disengages himself from all business, and retires into the country—to be happy. Happy in what? Why, in taking his ease. For he intends now,

—————*Somno & inertibus horis
Ducere sollicitæ jucunda oblivia vitæ.*

—————To sleep and pass away,
In gentle inactivity the day!

Happy, in eating and drinking whatever his heart desires: perhaps more elegant fare, than that of the old *Roman*, who feasted his imagination before the treat was served up: who, before he left the town, consoled himself with the thought, of “fat bacon and cabbage too!”

Uncta satis pingui ponuntur oluscula lardo!

Happy—in altering, enlarging, rebuilding, or at least, decorating, the old mansion-house he has purchased: and likewise in improving every thing about it, the stables, out-houses, grounds. But mean time where does GOD come in? No where at all. He did not think about him. He no more thought of the King of Heaven, than of the king of *France*. GOD is not his plan. The knowledge and love of GOD are entirely out of the question. Therefore this whole scheme of happiness in retirement is idolatry from beginning to end.

5. If we descend to particulars, the first species of this idolatry is what *St. John* terms, *the desire of the flesh*: we are apt to take this in too narrow a meaning, as if it related to one of the senses only. Not so: this expression equally refers to all the outward senses. It means, the seeking happiness in the gratification of any, or all of the external senses: although more particularly of the three lower senses, tasting, smelling and feeling. It means, the seeking happiness herein, if not in a gross, indelicate manner, by open intemperance;

rance, by gluttony or drunkenness, or shameless debauchery; yet, in a regular kind of epicurism, in a genteel sensuality, in such an elegant course of self-indulgence, as does not disorder either the head or the stomach, as does not at all impair our health, or blemish our reputation.

6. But we must not imagine this species of idolatry is confined to the rich and great. In this also, "the toe of the peasant," (as our poet speaks) "treads upon the heel of the courtier." Thousands in low, as well as in high life, sacrifice to this idol: seeking their happiness (though in a more humble manner) in gratifying their outward senses. It is true, their meat, their drink, and the objects that gratify their other senses are of a coarser kind. But still they make up all the happiness they either have or seek, and usurp the hearts which are due to GOD.

7. The second species of idolatry mentioned by the apostle, is *the desire of the eye*; that is, the seeking happiness in gratifying the imagination: (chiefly by means of the eyes) that internal sense, which is as natural to men as either sight or hearing. This is gratified by such objects, as are either grand, or beautiful, or uncommon. But as to grand objects, it seems they do not please any longer than they are new. Were we to survey the Pyramids of *Egypt* daily for a year, what pleasure would they then give? Nay, what pleasure does a far grander object than these,

"The ocean rolling on the shelly shore,"

give to one who has been long accustomed to it? Yea, what pleasure do we generally receive from the grandest object in the universe,

"Yon ample, azure sky,
Terribly large, and wonderfully bright,
With stars unnumber'd and unmeasur'd light?"

8. Beautiful objects are the next general source of the pleasures of the imagination: the works of Nature in particular. So persons in all ages have been delighted

"With

“ With sylvan scenes, and hill and dale,
And liquid lapse of murmuring streams.”

Others are pleased with adding art to nature, as in gardens, with their various ornaments : others with mere works of art, as buildings, and representations of nature, whether in statues or paintings. Many likewise find pleasure in beautiful *apparel* or *furniture* of various kinds. But novelty must be added to beauty, as well as grandeur, or it soon palls upon the sense.

9. Are we to refer to the head of beauty, the pleasure which many take in a *favourite animal*? Suppose a sparrow, a parrot, a cat, a lap-dog? Sometimes it may be owing to this. At other times, none but the person pleased can find any beauty at all in the favourite. Nay, perchance it is in the eye of all other persons, superlatively ugly. In this case, the pleasure seems to arise from mere whim or caprice; that is, madness.

10. Must we not refer to the head of novelty chiefly, the pleasure found in most *diversions* and *amusements*; which, were we to repeat them daily but a few months, would be utterly flat and insipid? To the same head, we may refer the pleasure that is taken in *collecting curiosities*; whether they are natural or artificial; whether old or new. This sweetens the toil of the virtuoso, and makes all his labour light.

11. But it is not chiefly to novelty, that we are to impute the pleasure we receive from *music*. Certainly this has an intrinsic beauty, as well as frequently an intrinsic grandeur. This is a beauty and grandeur of a peculiar kind, not easy to be expressed: nearly related to the sublime and beautiful in *poetry*, which give an exquisite pleasure. And yet it may be allowed, that novelty heightens the pleasure which arises from any of these sources.

12. From the study of *languages*, from *criticism*, and from *history*, we receive a pleasure of a mixed nature. In all these, there is always something new; frequently something beautiful or sublime. And history not only gratifies

the imagination in all these respects, but likewise pleases us by touching our passions, our love, desire, joy, pity. The last of these gives us a strong pleasure, though strangely mixed with a kind of pain. So that one need not wonder at the exclamation of a fine poet,

“What is all mirth but turbulence unholy,
When to the charms compar'd of heav'nly melancholy?”

13. The love of novelty is immeasurably gratified by *experimental philosophy*: and indeed by every branch of *natural philosophy*, which opens an immense field for still new discoveries. But is there not likewise a pleasure therein, as well as in *mathematical* and *metaphysical* studies, which does not result from the imagination, but from the exercise of the understanding? Unless we will say, that the newness of the discoveries which we make by mathematical, or metaphysical researches, is one reason at least, if not the chief, of the pleasure we receive therefrom.

14. I dwell the longer on these things, because so very few see them in the true point of view. The generality of men, and more particularly, men of sense and learning, are so far from suspecting, that there is, or can be the least harm in them, that they seriously believe, it is matter of great praise, to *give ourselves wholly to them*. Who of them, for instance, would not admire and commend the indefatigable industry of that great philosopher, who says, “I have been now eight and thirty years at my parish of *Upminster*. And I have made it clear, that there are no less than three and fifty species of butterflies therein. But if GOD should spare my life a few years longer, I do not doubt but I should demonstrate, there are five and fifty!” I allow, that most of these studies have their use, and that it is possible to *use*, without *abusing* them. But if we seek our happiness in any of these things, then it commences an *idol*. And the enjoyment of it, however it may be admired and applauded by the world, is condemned of GOD, as neither better nor worse than damnable *idolatry*.

15. The

15. The third kind of *love of the world*, the apostle speaks of under that uncommon expression, *ἡ ἀλαζονία τῷ βίῳ*. This is rendered by our translators, *the pride of life*. It is usually supposed to mean, the pomp and splendor of those that are in high life. But has it not a more extensive sense? Does it not rather mean, the seeking happiness in the praise of men, which above all things engenders pride? When this is pursued in a more pompous way, by kings, or illustrious men, we call it *thirst for glory*: when it is sought in a lower way by ordinary men, it is styled, *taking care of our reputation*. In plain terms, it is seeking the honour that cometh of men, instead of that which *cometh of God only*.

16. But what creates a difficulty here is this, we are required, not only to *give no offence to any one*, and to *provide things honest in the sight of all men*, but to *please all men for their good to edification*. But how difficult is it to do this, with a single eye to GOD? We ought to do all that in us lies, to prevent *the good that is in us from being evil spoken of*. Yea, we ought to value a clear reputation, if it be given us, only less than a good conscience. But yet, if we seek our happiness therein, we are liable to perish in our idolatry.

17. To which of the preceding heads is the *love of money* to be referred? Perhaps sometimes to one and sometimes to another, as it is a means of procuring gratifications, either for *the desire of the flesh*, for *the desire of the eyes*, or for *the pride of life*. In any of these cases money is only pursued, in order to a farther end. But it is sometimes pursued for its own sake, without any farther view. One who is properly a miser, loves and seeks money for its own sake. He looks no farther, but places his happiness in the acquiring or the possessing of it. And this is a species of idolatry, distant from all the preceding; and indeed the lowest, basest idolatry, of which the human soul is capable. To seek happiness either in gratifying this, or any other of the desires above-mentioned, is effectually to renounce the true GOD, and to set up an idol in his place. In a word, so many objects as there are in the world, wherein men seek

seek happiness instead of seeking it in GOD, so many *idols* they set up in their hearts; so many species of *idolatry* they practise.

18. I would take notice of only one more, which, though it in some measure falls in with several of the preceding, yet in many respects is distinct from them all; I mean, the idolizing any human creature. Undoubtedly it is the will of GOD that we should all love one another. It is his will that we should love our relations and our christian brethren with a peculiar love: and those in particular, whom he has made particularly profitable to our souls. These we are commanded to *love fervently*: yet still *with a pure heart*. But is not this *impossible with man*? To retain the strength and tenderness of affection, and yet, without any stain to the soul, with unspotted purity? I do not mean only unspotted by lust. I know this is possible. I know a person may have an unutterable affection for another, without any desire of this kind. But is it without idolatry? is it not loving the creature more than the Creator? is it not putting a man or woman in the place of GOD? giving them your heart. Let this be carefully considered, even by those whom GOD has joined together; by husbands and wives, parents and children. It cannot be denied, that these ought to love one another tenderly: they are commanded so to do. But they are neither commanded, nor permitted, to love one another idolatrously! Yet how common is this? how frequently is a husband, a wife, a child, put in the place of GOD? How many that are accounted good christians, fix their affections on each other, so as to leave no place for GOD? They seek their happiness in the creature, not in the Creator. One may truly say to the other,

“ I view thee, lord and end of my desires.”

That is, “ I desire nothing more but thee! Thou art the thing that I long for! All my desire is unto thee, and unto the remembrance of thy name.” Now, if this is not *flat idolatry*, I cannot tell what is!

II. Having

II. Having largely considered, what those *idols* are, of which the apostle speaks, I will come now to inquire, (which may be done more briefly) how we may *keep ourselves from them*.

1. In order to this, I would advise you, First, be deeply convinced that none of them bring happiness; that no thing, no person, under the sun, no, nor the amassment of all together, can give any solid, satisfactory happiness to any child of man. The world itself, the gay, giddy thoughtless world, acknowledge this unawares, while they allow, nay, vehemently maintain, "No man upon earth is contented." The very same observation was made near two thousand years ago.

*Nemo quam sibi sortem
Seu ratio dederit, seu fors abjecerit, illâ
Contentus vivat.*

Let fortune, or let choice the station give
To man, yet none on earth contented live.

And if no man upon earth is contented, it is certain no man is happy. For whatever station we are in, discontent is incompatible with happiness.

2. Indeed not only the giddy, but the thinking part of the world, allow, that no man is contented: the melancholy proofs of which we see on every side, in high and low, rich and poor. And generally, the more understanding they have, the more discontented they are. For,

"They know with more distinction to complain,
And have superior sense in feeling pain."

It is true, every one has (to use the cant term of the day; and an excellent one it is,) *his hobby-horse*! Something that pleases the great boy for a few hours or days, and wherein he *hopes* to be happy! But though

"Hope blooms eternal in the human breast,
Man never is, but always *to be* blest."

Still

Still he is walking in a vain shadow, which will soon vanish away! So that universal experience, both our own, and that of all our friends and acquaintance, clearly proves, that as GOD made our hearts for himself, so they cannot rest till they rest in him: that till we *acquaint* ourselves with him, we cannot be at peace. As a *scorner* of the wisdom of GOD, *seeketh wisdom and findeth it not*: so a *scorner* of happiness in GOD, *seeketh happiness, but findeth none*.

3. When you are thoroughly convinced of this, I advise you, Secondly, Stand, and consider what you are about? Will you be a fool and a madman all your days? Is it not high time to come to your senses? At length, awake out of sleep! and shake yourself from the dust! Break loose from this miserable idolatry, and *chuse the better part*. Steadily resolve to seek happiness where it may be found, where it cannot be sought in vain. Resolve to seek it in the true GOD, the fountain of all blessedness! And cut off all delay. Straightway put in execution what you have resolved! Seeing *all things are ready, acquaint thyself now with him and be at peace*.

4. But do not either resolve or attempt to execute your resolution, trusting in your own strength. If you do, you will be utterly foiled. You are not able to contend with the evil world; much less with your own evil heart, and, least of all, with the powers of darkness. Cry therefore to the strong for strength. Under a deep sense of your own weakness and helplessness, *trust thou in the Lord Jehovah, in whom is everlasting strength*. I advise you to cry to him for repentance in particular, not only for a full consciousness of your own impotence, but for a piercing sense of the exceeding guilt, baseness and madness of the idolatry that has long swallowed you up: cry for a thorough knowledge of yourself, of all your sinfulness and guiltiness. Pray that you may be fully discovered to yourself, that you may know yourself as also you are known. When once you are possessed of this genuine conviction, all your idols will lose their charms. And you will wonder, how you could so long lean upon those broken reeds, which had so often sunk under you.

5. What

5. What should you ask for next?

"Jesus, now I have lost my all,
Let me upon thy bosom fall!

Now let me see thee in thy vesture dipt with blood!

Now stand in all thy wounds confest,
And wrap me in thy crimson vest!

Hast thou not said, *If thou canst believe, thou shalt see the glory of GOD?* Lord, *I would believe! help thou mine unbelief!* And help me *now!* Help me now to enter into the rest that remaineth for the people of GOD! For those who give thee their heart, their whole heart! Who receive thee as their GOD and their all! O thou that art fairer than the children of men, full of grace are thy lips! Speak that I may see thee! And as the shadows flee before the sun, so let all my idols vanish at thy presence!"

6. From the moment that you begin to experience this, fight the good fight of faith: take the kingdom of heaven by violence! Take it as it were by storm. Deny yourself every pleasure that you are not divinely conscious brings you nearer to GOD. Take up your cross daily; regard no pain, if it lies in your way to him. If you are called thereto, scruple not to pluck out the right eye and to cast it from you. Nothing is impossible to him that believeth: you can do all things through Christ that strengtheneth you. Do valiantly, and stand fast in the liberty wherewith Christ hath made you free. Yea, go on, in his name and in the power of his might, till you *know all that love of GOD that passeth knowledge.* And then you have only to wait till he shall call you into his everlasting kingdom!

London, Jan. 5, 1781.

A Short

A short account of the Life and Death of
W I L L I A M A D A M S,
A youth of Virginia.

Drawn up by a friend, personally acquainted with the deceased.

ISAIAH lvi. 1.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

PREFACE.

THE following short account was, it seems, at first only designed for the perusal and comfort of a *few*, immediately connected with the *deceased*. Being shown to some friends, they soon were of opinion, it might do real extensive service if made more public. It is not, indeed, adapted to the *general taste* and acceptance. The incidents have no exterior elegance or splendor to recommend them; they apply not to the feelings of the *gay*, nor to the conceptions of the *high-minded*; they will not appear interesting to the *busy*, nor animating to the *careless*: they speak rather to the apprehension and sensibilities of very plain, humble, and deeply experienced christians.

It pleaseth the Lord sometimes to raise the simple out of the dust; to take knowledge of an individual here and there, even in the lowliest walks of life; to endue them with more than common graces, and call them forth to distinguished usefulness; that the excellency of the treasure enriching their souls, and withal committed to their trust for the benefit of others, may evidently appear to be, as it invariably is, not of man, but of GOD.

Friendly reader, thou hast now before thee an instance of this kind. The following pages give thee, in artless, unadorned particulars, a little history of a human heart—a heart,

heart, as carnal once, and insensible as thine hath been ; nay, probably, as thine is yet ;—they contain the narrative of a mind and conversation, in the beginning estranged from, but afterwards assimilated unto the heavenly mind and life of Christ Jesus.

Thou seest the deep exercise, the conflicts, the many troubles of a young soul, panting after redemption, and finding it : thou viewest a mere stripling, through the operation of free grace, brought unto a perfect man, unto the measure of the stature of the fulness of Christ : thou canst observe his life rendered eminently meek, self-denied, zealous, and intent on doing good ; and then closing with uncommon illumination and blessedness.

It may be, *thou* art yet a youth : The character here simply represented, speaks with a persuasive force, particularly to thee : it bids thee shun the flattering snare of worldly pleasure : it bids thee never to think of any real enjoyment without having the Almighty for thy friend : it bids thee, not to hazard thy salvation and eternal peace upon the slender chance of living long : it bids thee, very early to give up thine heart to GOD ; to cry, under the weight of inexpressible unworthiness, for the renewing operations of a Saviour, through the Spirit ;—never to rest, until thou hast a knowledge, an abiding perception of pardon and reconciliation, by faith in the blood of the covenant ; and then, incessantly to walk in purity and love, as the ransomed of the Lord,—as one of the children of the light and of the day.

The writer of these lines had certain information of the piety and undoubted credibility of the person, who drew up the succeeding piece ; and therefore can, with an affectionate readiness, give it this introduction.

Philadelphia, 1782.

M.

WILLIAM ADAMS, the son of *William Adams*, was born in *Fairfax* county, in the state of *Virginia*, on the twenty-third of July, in the year of our Lord one thousand seven hundred and fifty-nine. From his infancy he was naturally inclined to passion and other evil tempers. But

L

even

even then at times the Spirit of holiness did not fail to shew him, that all was not well; and caused him to feel great uneasiness concerning the salvation of his soul, as I have often heard him say since his conversion to GOD. When he was about fourteen years of age, he had frequent opportunities of hearing the *Methodists* preach the gospel of Christ in the neighbourhood where he lived. But I don't know that it made any lasting impression on his mind for some time.

I am not sure how the Lord was pleased first to awaken him to a sense of his wretchedness by nature and practice; whether it was suddenly, under any one particular sermon; or whether it was in a more gradual manner, leading him a step at a time, until he gave him to see that his whole head was sick, and the whole heart faint. But however the particular way might be, this I am very sure of, that I have seen but very few in my time so thoroughly broken to pieces before the Lord. For two years or thereabouts, I have heard him say, both in class-meetings, and in love-feasts, he went bowed down under a sense of the wrath of an angry GOD: while his countenance, his tears, his frequent groans, his gestures, as well as the whole of his behaviour, shewed the hell he felt in his distressed soul. During this time he missed no opportunity of hearing GOD's word. Many a tear did he shed, while Christ Jesus has been set forth as evidently crucified before his eyes. Early and late has he been known to be pouring out his soul to GOD in private prayer for mercy. It was not uncommon for him to go into the fields and woods, or to rise from his bed at the dead times of night, to seek rest for his poor soul.

During the time of his great distress, he seemed to have power over all outward sin, and to walk in all the ordinances of GOD blameless; yet he still knew, that this itself would not do, but that his sins must all be blotted out, and his soul be made alive to GOD by faith in Christ, or else he must perish eternally. He was frequently tempted by the devil, to think that all his prayers and tears were in vain; that he was a hypocrite: or that GOD would never have mercy upon him; and that it was now too late for him ever

to expect it. I believe there were but few of the preachers that he had any intercourse with, to whom he did not endeavour to lay open his case, begging their advice and prayers : and but few of them that knew his deep concern, who did not sympathize with him in his distress, exhorting him to persevere in seeking the Lord. Some of his friends were afraid (at times) that his unbelieving fears would drive him almost into despair ; for the precious promises of the gospel seemed out of his reach ; so that while others in the neighbourhood, who were awakened after him, had found rest to their souls, he was still sticking fast in the horrible pit of nature's darkness. But, notwithstanding all his attempts hitherto had proved fruitless, yet he determined by the grace of GOD to lie at the feet of Jesus, resolving, if he perished, to perish crying out for mercy. He well knew (as he often expressed himself) from a feeling sensibility, that, if he were damned, it would be just in GOD, because he had abused his mercies, and too long refused to have Jesus to reign over him. This was his grief, his shame, his curse, his hell. For, oh ! he felt he did not love the bleeding Lamb. It appeared, that few under convictions more sensibly felt than he did, that, if he ever found favour with GOD, it must be through his amazing mercy in Christ Jesus our Lord ; so that the burden of his cry, and especially for some time before his deliverance, was to this effect day and night--" Lord, I am condemned, but Christ has died : save, Lord, or I perish." And here I cannot but observe, he was not like many in these times, that will cry and pray to GOD for mercy at meetings and other particular times, and then lose their distress for a season ; it was otherwise with him ; for if he felt his soul disengaged, it made him the more concerned in his mind to think he should rest one moment, while he was exposed to the wrath of GOD ; knowing, that there was nothing while in an unconverted state, but the tender thread of life, that kept him out of the gulf of an eternal hell, prepared for the devil and his angels.

In some parts of his sore travail, it was a rare thing to see him smile ; and if he saw any who professed to know

Christ,

Christ, light or trifling, (as is too often the case with young professors) it was easy to observe the effect it had on him; well knowing (even then) that those who have experienced the peace and favour of so loving a GOD, ought to be otherwise employed than in foolish laughter, or in giving way to any thing trifling, either in their conversation or actions. Indeed such was his concern (and especially at particular times) that he seemed unfit for any business but the great business of his soul's salvation; loving nothing better than to weep, to pray, and peaceably wait for the salvation of GOD; afraid of nothing more, than that he should deceive his own soul, or that his convictions should wear off, without ending in a sound conversion; the very thought of which made him shudder. As he was blest with such a concern for his own conversion, he likewise had the conversion of others much at heart; and often groaned out his soul in earnest prayer to GOD for his relations and neighbours; longing for the success of the gospel among them, and all people. Indeed, it is not possible for me to describe the many conflicts this poor stripling went through, which, if I could do minutely, they that have never felt their sins too intolerable for them to bear, would have but a faint idea of; and they that have, know very well, that these things are better felt than expressed by such a pen as mine.

About the first of March in the year 1775, the Lord was pleased to remember him for good; and as he was one evening pouring out his soul in private, he felt in a moment such a blessed change, that his weeping and mourning were turned into joy in the Lord.---It was matter of great consolation to all his christian friends, to see what a mighty change was visible in him. His countenance, his behaviour, his prayers, his praises, all agreed to testify to every lover of Jesus, that the Lord had considered the low estate of his servant, and that he had turned his darkness into light, and his mourning to songs of joy. Now it was that he could say with *David*, "come hither all ye that fear the Lord, and I will tell you what he hath done for my soul." And again, "as far as the east is from the west, so far hath he separated

separated my sins from me." And as he received Christ Jesus his Lord, so did he walk in him: Not like too many, who, when they have found peace to their souls, are ready to think the work is done; and therefore slacken their diligence: on the contrary, he seemed to desire to double his diligence in the blessed ways of the Lord. As the Lord was pouring out his Spirit about this time on the people in the neighbourhood where he lived, in a glorious manner, it was his delight, both by day and night, to go about to meet his brethren, to pray unto, and praise that GOD who had done so great things for him.

Few perhaps spend more time in private prayer than he did; and few there are more fond of GOD's holy word than he was; which he evidenced by his constant readiness to hear, by his frequent reading of it; and for several years before his death, he was seldom without his bible in his pocket, if not in his hands; and it was easy to discern the blessed effects thereof; for it was rare to find him without his soul being alive to GOD more or less. And though he felt the presence of GOD with him daily, in a greater or less degree, yet he would often complain of his barrenness, and want of more and more of the life of GOD.

In short, there was so much of the mind that was in the meek and lowly Jesus, to be seen in him, and he so young a person, that the servants of GOD, and indeed all that were sincere of heart, and acquainted with him, could not but take particular notice of him, as if GOD intended him for something extraordinary; therefore, after a short time, it was judged proper to appoint him to have the immediate charge of a few souls united together not far from his father's, in order to assist each other in working out their salvation with fear and trembling. His brethren gladly received him, believing, that, although he was young in years, yet he was capable of instructing them who were old enough to be his parents. It pleased GOD to bless this his labour of love amongst his people for some time, till Providence removed some of them into other parts of the country, and
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one of them into an awful eternity (I trust, to reap the fruit of his labours :) and several of them to this day have not forgot the blessed seasons of divine grace that they enjoyed together while waiting before GOD. Such a progress did he make in the ways of the Lord, that it soon seemed his meat and drink to do the will of his heavenly Father. Oh how often did he feel his mind grieved for such of his acquaintances as made a profession of knowing Christ, but seemed to follow him as it were afar off; well knowing they lived far beneath their privileges, while they continued so half-hearted in the things of GOD; and that there was great danger, that those who live so far from what they ought to be, would at last entirely turn their backs on Christ; as many such do, either sooner or later, and so perish eternally. Winters as well as summers, nights as well as days, (as some speak) in religion, was what he could not bear, well knowing that GOD never grieves the children of men needlessly, and that he has promised, that if our eye be single, the whole body shall be full of light; and that they who follow Christ, shall not walk in darkness. He now soon found it impressed upon his mind, that he must warn his fellow-sinners to flee from the wrath to come. But being gently led on, first, to advise and exhort his brethren in society, till he could not forbear any longer, without bringing guilt upon his tender soul; after having consulted them that watched over him in the Lord, he ventured publicly to exhort saints and sinners to prepare to meet their GOD; endeavouring to give each his portion in due season, as the Lord enabled him; enforcing all he said by his holy life, and humble conversation; well knowing, that example often speaks louder than precept. During this time, till he left the neighbourhood to go out into the hedges and highways to preach a crucified Jesus, he was very useful to those around him; holding class-meetings (which he was particularly fond of) to the last; prayer-meetings, and meetings for public exhortation; besides frequently conversing with all that were so disposed, about their eternal welfare: A little sickness, cold or heat, or even wet and dark nights, seldom prevented

ed him from attending at the house of prayer. And I may truly say, it often pained him to see one precious hour of his time fly by him unimproved. So heartily was he engaged in the work of GOD, that he was ready at all times to rejoice at the glad news of its prosperity; and always as ready to mourn, if he saw, or heard of any declension.

Sometime in the summer of 1777, as well as I can judge from my acquaintance with him, as also from what I have heard at different times from his own lips, I have reason to think, that the Lord gave him a greater sense of the inward corruption of his heart, than ever he had seen or felt before: Though I believe he had known for some time, that there must be a deeper work wrought in his heart. But now he seemed all athirst for a heart perfectly devoted to GOD; crying, out of the fulness of his soul, to this effect:

'Tis worse than death my GOD to love,
And not my GOD alone——

What particular means the Lord made use of to convince him so deeply of his inbred sin, I cannot assuredly say. However, on August the 17th, 1777, divine grace wrought such a mighty change in his soul, that he believed the Lord had saved him from all his inbred sin. He felt in his soul what (as he has often said since) he could never fully express with his lips. For some time he had no doubt of this blessed work. And I think, I may with safety say, that none who had an intimate acquaintance with him, could see any reason to disbelieve him; for the tree was known by its fruits. 'Tis true, there is great danger of being sometimes deceived in such matters. Therefore many an hour, both by day and by night, on his knees before the Lord, has he wrestled Jacob-like, that he might not deceive himself in a point of so great importance. But his confidence was such, that at times he had no doubt left but that he was enabled through grace to love God and all mankind, in a manner immensely superior to what he ever had experienced before. But it must be confessed, that as he had few to converse with that had experienced any of those deep things of GOD, and as he was
not

not very well read concerning them, the enemy of souls, too soon, in a measure robbed him of his confidence of this work; so that he sunk beneath his gracious privilege in the Lord; though without slackening his diligence, or ever losing the blessed effects of his experience in a greater or less degree.

Thus did he go on, still aiming at the mark of his high calling in the Lord; till in the winter of 1778, he got under great concern about preaching the word of GOD, and giving himself up wholly to the work of the ministry; desiring only to live to the glory of GOD in all things, and to be useful to his fellow-men. While under this concern, he opened his mind to one of the preachers, who then rode in the circuit in which he lived, as he had often done to others of them. After consulting on the point, it was thought best, that he should continue in the station he then was in, till the following conference; and then, if GOD should permit, give himself up to the work, which he and others believed the Lord had called him to. But it pleased Providence to make a way for him sooner; and after many a struggle in his own breast, and some little outward opposition, he gladly left father and mother, with the rest of his dear friends, many of whom were almost as near to him as his own soul; cheerfully commending them to GOD, and the word of his grace.

Many in the neighbourhood, as well as in the family he left, felt the loss of so dear a friend; yet, I trust, without murmuring; hoping that their loss would be the gain of those, among whom Providence had cast his lot. Many prayers were put up to Almighty GOD for his success, by his brethren whom he had left behind. But, O how sensibly was he missed by his friends, with whom he had so often met! They were now deprived of his loving exhortations, and his earnest wrestlings with GOD for their souls' salvation, in their public and private meetings. But in this I could not but admire the goodness of the Lord; for I believe many thereby were the more stirred up to pray themselves, when met together. And blessed be GOD, (and to his praise be it spoken)

spoken) his gracious presence was not taken from them, though his servant was.

During his stay amongst the people, where his brethren had appointed him to labour, I cannot give any particular account, as an eye-witness, of his life and conversation: But this I can say, that when he returned home, in about eight or nine weeks, it was easy to discern, that he had been following his Lord and Master in his usual earnest manner; and that he had made considerable advancement in the divine life. The people where he had been, received him kindly; and the Lord was graciously pleased to bless his labours to the good of many of their souls: So that I expect his name will not be forgotten by some of them, as long as memory shall last.

After this, he had the pleasure of meeting with a number of his elder brethren, the preachers, in conference; amongst whom he was willingly received on trial, as a travelling-preacher. He found this meeting much blessed to his soul; and often expressed his love and attachment to the *old* Methodist plan; and was much grieved for any, that seemed inclinable to deviate from it in the least degree. Here he was appointed to labour, with two others of his brethren, in the *Baltimore* circuit. It was remarkable that he seemed so resigned to the will of GOD, and the judgment of his brethren, that he seemed to have but little choice, as to place or people; but was desirous, if convenient, to labour with one that had been some time in the work of the Lord, and would naturally care for his soul: for he clearly saw a danger, that while he preached to others, possibly he might become a cast-away himself.

He had not been long in the *Baltimore* circuit, before he found some with whom he was enabled to take sweet counsel; men whose souls were on full stretch for all the mind that was in Christ, and not a few of them already enabled to testify (to his soul's comfort) that the blood of Christ had cleansed them from all unrighteousness. It was not long before he found the work revived in his soul, and that in a most lively manner; and from this he got so established in the

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grace

grace of our Lord Jesus Christ, that he seemed (as he professed) to have the constant indwelling of GOD's holy Spirit in his soul, enabling him to live nearer to the Lord than ever he had done before, so that it may be truly said, his last days were his best days. And what he had believed before, and in a great measure felt, (as has been related,) he now was convinced of more than ever,—that rejoicing evermore, praying without ceasing, and in every thing giving thanks, was the will of GOD concerning him.

Few there were, I believe, in that large circuit, who truly feared and loved GOD, but soon saw (to the comfort of their souls) what spirit he was of, and that, although it was wonderful to see a person so young, blest with such gifts, yet his grace far exceeded his gifts. Many old christians will confess to this day, that when they have seen his pious behaviour in private, and heard his preaching in public, they have been made to blush before the Lord, to see how far they were left behind by such a stripling, and would gladly have sat at his feet, to hear how GOD did ordain praise out of the mouth of a babe or suckling. In this circuit, he spent near six months with much satisfaction, rejoicing to see the work of GOD spreading amongst sinners, and deepening in the hearts of many of the believers.

At the last quarterly meeting he attended, many can testify of the humble confidence he expressed in the love-feast: For my part, I must acknowledge it exceeded any thing that ever I heard drop from his lips, till then. His words seemed like fire, that flowed from a heart glowing with the love of Jesus; and ran through many a happy soul then present. Here he declared before several hundreds of his brethren, that the Lord (since he came to that circuit) had taken away every doubt of his soul's being perfect in love; and had given him that confidence which was stronger than death and all the powers of darkness: which his last illness proved to be true, to all then around him; as I shall hereafter relate. He well knew the blessedness of being with those christians, who have experienced a deliverance from the indwelling of sin, and who are daily pressing after a growth in every grace

of the holy Spirit. Therefore he would fain have continued longer with those, who had often been made such an unspeakable blessing to his soul ; but as that did not seem convenient, he had not the least objection to go to any place where GOD in his providence should appoint him. I believe he would willingly have gone to the ends of the earth, if called thereunto, though he should never have seen one of his dear relations again in this life ; so he might be a means in the hands of GOD, of bringing poor sinners to the bleeding side of his crucified Lord and Master. I must confess, I have seen but few, in their first setting out in the work of the Lord, that appeared more fervently devoted to it, than he still was, desiring to spend his little all in labouring for the conversion of his fellow-men, whom he recommended in all his prayers before GOD ; hoping the time was drawing nigh, when the Lord would pour out his Spirit upon all flesh ; when a nation would be born in a day ; and the knowledge of GOD would overspread the earth as the waters cover the face of the great deep : that the house of the Lord would be ere long established upon the top of the mountains, and all people would flow unto it. His capacious soul never said, *it is enough* ; though thankful for the least mercy, knowing it was infinitely more than he deserved. The more he received, the more he wished for ; and the more Christ's gospel spread, the more he prayed it might spread ; believing that Christ tasted death for every man ; and that every one, through him, might come to GOD, and be eternally saved. And although he seemed unshaken in his own belief of scripture-truths, yet he desired to condemn nothing in any, but sin ; let their opinions in non-essentials be ever so different from his. So universal a lover of all mankind was he, that (at times) I believe it would have been difficult to convince him, that he had any enemies ; though, before his death, as he became more acquainted with the world, and with the spirit that rules in the children of disobedience, he could not but see from matter of fact, as well as from the word of GOD, that all who would live godly in Christ Jesus, must suffer persecution. Thus saith the blessed Jesus to all his true disciples :

disciples: "If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you." O blessed are they, who are counted worthy of being hated for Jesu's sake.

On Thursday, the 11th of November, 1779, he was taken with an ague, as he was in bed at a friend's house. He continued indisposed; but nevertheless rode and did his business, preparing to return to his father's. On the Sunday following, he was at a funeral-sermon preached at the burial of one that died in the Lord, by one of his brethren. He exhorted at the grave; but complained of being much out of order, especially in his throat; so that it was with some difficulty he spoke. I remember among other things he told the people, he could view himself as dead, and lying in a grave, and his soul taking its flight into an awful eternity.— On Monday he rose early; complained of being much out of order, but happy in his soul. He rode home to his father's (though with some difficulty) and intended, as soon as possible (if GOD permitted) to go into the circuit his brethren had appointed him to ride the ensuing quarter. As he had been absent from his relations for a considerable time, and was now brought to see them once more in the land of the living, he felt his heart much filled with gratitude to his Maker, who had still preserved them in being, and had not suffered them wickedly to depart from the ways of the most High GOD. This his words evidently manifested to those, who bowed with him in family-prayer. As GOD had done such great things for him during his absence, and also for many with whom he had been, he could not refrain from speaking of those inestimable blessings to his dear relations, wishing them, and all the *Israel* of GOD, to experience all the mind that was in the blessed Jesus. And, O how much alive to GOD did his happy soul seem, while relating these things!

[To be continued.] to Page 132

POETRY.

Poetry.

JESUS CHRIST, THE SAVIOUR OF ALL MEN.

SEE, sinners, in the gospel-glass,
 The Friend and Saviour of mankind!
 Not one of all th' apostate race,
 But may in him salvation find!
 His thoughts, and words, and actions prove,
 His life, and death—that GOD is love!

Behold the Lamb of GOD, who bears
 The sins of all the world away!

A servant's form he meekly wears,
 He sojourns in a house of clay;

His glory is no longer seen,
 But GOD with GOD is man with men.

See where the GOD incarnate stands,

And calls his wand'ring creatures home!

He all day long spreads out his hands,

"Come, weary souls, to Jesus come!

"Ye all may hide you in my breast;

"Believe, and I will give you rest.

"Ah! do not of my goodness doubt,

"My saving grace for all is free;

"I will in no-wise cast him out

"Who comes, a sinner, unto me;

"I can to none myself deny:

"Why, sinners, will ye perish? why?"

(The

(The mournful cause let Jesus tell,)

“ They will not come to Me, and live ;

“ I did not force them to rebel,

“ Or call when I had nought to give ;

“ Invite them to believe a lie,

“ Or any soul of man pass by.”

Sinners, believe the gospel-word,

Jesus is come, your souls to save !

Jesus is come, your common Lord !

Pardon ye all in him may have ;

May now be sav'd, whoever will ;

This Man receiveth sinners still.

See where the lame, the halt, the blind,

The deaf, the dumb, the sick, the poor,

Flock to the friend of human-kind,

And freely all accept their cure :

To whom did he his help deny ?

Whom in his days of flesh pass by ?

Did not his word the fiends expel ?

The lepers cleanse, and raise the dead ?

Did he not all their sickness heal,

And satisfy their every need ?

Did he reject his helpless clay ?

Or send them sorrowful away ?

Nay, but his bowels yearn'd to see

The people hungry, scatter'd, faint :

Nay, but he utter'd over thee,

Jerusalem, a true complaint ;

Jerusalem, who shed'st his blood,

That, with his tears, for thee hath flow'd.

How oft for thy hard-heartedness

Did Jesus in his spirit groan ?

The things belonging to thy peace,

Hadst thou, O bloody city, known,

That

Thee, turning in thy gracious day,
He never would have cast away.

He wept, because thou wouldst not see
The grace which sure salvation brings;
How oft would he have gather'd thee,
And cherish'd underneath his wings;
But thou would'st not—unhappy thou!
And justly art thou harden'd now.

Would Jesus have the sinner die?
Why hangs he then on yonder tree?
What means that strange expiring cry?
(Sinners, he prays for you and me,)
“Forgive them, Father, O forgive,
“They know not that by me they live!”

He prays for those that shed his blood;
And who from Jesu's blood is pure?
Who hath not crucify'd his GOD?
Whose sins did not his death procure?
If all have sinn'd through *Adam's* fall,
Our second *Adam* dy'd for all.

Adam descended from above
Our loss of *Eden* to retrieve:
Great GOD of universal love,
If all the world in thee may live,
In us a quick'ning Spirit be,
And witness, Thou hast dy'd for me.

Dear, loving, all-atoning Lamb,
Thee, by thy painful agony,
Thy bloody sweat, thy grief and shame,
Thy cross and passion on the tree,
Thy precious death, and life, I pray,
Take all, take all my sins away!

O let me kiss thy bleeding feet,
 And bathe, and wash them with my tears ;
 The story of thy love repeat
 In every drooping sinner's ears.
 That all may hear the quick'ning sound :
 If I, ev'n I have mercy found !

O let thy love my heart constrain,
 Thy love for ev'ry sinner free,
 That ev'ry fallen soul of man
 May taste the grace that found out me ;
 That all mankind, with me, may prove
 Thy sovereign, everlasting love.

Nehemiah viii. 10.

THE JOY OF THE LORD IS YOUR STRENGTH.

JOY is a fruit that will not grow
 In nature's barren soil ;
 All we can boast, till Christ we know,
 Is vanity and toil.

But where the Lord has planted grace,
 And made his glories known ;
 There fruits of heav'nly joy and peace
 Are found, and there alone.

A bleeding Saviour seen by faith,
 A sense of pard'ning love,
 A hope that triumphs over death,
 Give joys like those above.

To take a glimpse within the veil,
 To know that GOD is mine ;
 Are springs of joy that never fail,
 Unspeakably divine !

These

These are the joys which satisfy,
 And sanctify the mind;
 Which make the spirit mount on high,
 And leave the world behind.

No more, believers, mourn your lot,
 But if you are the Lord's,
 Resign to them that know him not,
 Such joys as earth affords.

*An EPITAPH on EDWARD HEARNE, of Monmouth,
 who died April 28, 1776.*

STRANGER to vice, with early grace imbued,
 The pious youth his Saviour's steps pursued:
 Pursued, a zealous follow'r of his Lord,
 A mother labouring for her full reward:
 Trac'd her from earth, by lawless violence driv'n,
 And found the martyr'd saint enshrined in heaven.

A SHORT HYMN.

*Mark iii. 5. He looked round about on them with anger,
 being grieved for the hardness of their hearts.*

SUCH may all my anger be,
 Sin when I in others see,
 Not the pagan passion blind,
 Rage of a vindictive mind,
 But the fervency of zeal
 Pain'd for those who cannot feel.

Lord, impart thy grief to me,
 Grief for man's obduracy;
 Angry at the sin alone,
 Let me for the sinner groan,

N

Till

Till his hardness thou remove,
His, and mine, by dying love.

A PRAYER.

O Heavenly Father! gracious GOD above!
Thou boundless depth of never-ceasing love!
Save me from *pride*, and cause me to depart
From sinful works of a long-harden'd heart.
From all my great corruptions set me free;
Give me an ear to hear, an eye to see,
A heart and spirit to believe and find
Thy love in *Christ*, the Saviour of mankind.

Made for thyself, O GOD, and to display
Thy goodness in me, manifest I pray,
By grace adapted to each passing hour,
Thy holy nature's life-conferring power:
Give me the faith, the hunger, and the thirst,
After the life breath'd forth from thee at first:
Reveal the holy Jesus in my soul,
That I may turn through life's succeeding whole,
From every outward work, or inward thought,
Which is not thee, or in thy Spirit wrought.

AN OLD MAN'S PRAYER.

THE knowledge of thy love
O how shall I attain?
Its excellence is far above
The reach of fallen man:
For more than threescore years
I for the grace have pin'd,
And sought with ceaseless prayers and tears
What I could never find.

Tremendous

Tremendous GOD unknown,
 Hath thy severe decree
 Rejected, as perdition's son,
 And sternly pass'd by me?
 The saving grace with-held,
 That left to Satan I,
 By thy resistless will compell'd,
 Might sin, despair, and die!

Blasphemous thoughts, away!
 As hell itself abhorr'd!
 Thy attributes the lye gainfay,
 Thy nature and thy word:
 Thy oath forbids my fears,
 And comforts all that grieve,
 Thy bloody sweat, thy cries and tears,
 Thy death would have me live;

Would have me love my GOD,
 Who lov'd the world so well:
 Then surely I the grace bestow'd,
 The purchas'd bliss shall feel:
 Thou wilt the bliss confer,
 Before I hence depart;
 And the abiding Comforter
 Shall take up all my heart.

A SHORT HYMN.

Isaiah xxxii. 2. *As rivers of water in a dry place, as the shadow of a great rock in a weary land.*

MY soul, a dry and barren place,
 Gasps for the cooling streams of grace;
 O might they through the desert roll
 Refreshment to my gasping soul!

Jesus,

Jesus, I thirst for thee, not thine;
 I want the well of life divine:
 The well of life divine thou art,
 Spring up eternal in my heart.

Eternal rock, project thy shade,
 Extend to me thy friendly aid,
 While at thy foot a sinner I,
 Weary, and spent, and dying lie:
 Cover'd by thee my soul would rest,
 With pardon and salvation blest,
 Till through thy riven side I rise,
 And see thee fill both earth and skies.

WISE EPICURISM.

LIVE while you live, the epicure would say,
 And seize the pleasures of the present day:
 Live while you live, the sacred preacher cries,
 And give to GOD each moment as it flies.
 Lord, in my views may both united be,
 I live in pleasure when I live to thee.

A SHORT HYMN.

Matt. vii. 25. *It fell not, for it was founded upon a rock.*

LET the rain descend, the flood
 And veh'ment winds assail,
 Built on the eternal GOD,
 The house can never fail:
 Built on *Christ*, the rock, it stands:
 'Stablish'd in obedience sure,
 Man who keeps his GOD's commands,
 Shall as his GOD endure.

THE